6:Stone E-5 (1956-1959)1962
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MANNER OF LIVING

101 Ricans, Englishmen, North Americans, and one
177 German had lived in this area. The United
648 Fruit Company, however, saw the value of the
valley for banana planting. With the advent of
[166] the Company in 1912, the aborigines retired to the hills and did not re-enter the plain until Panama Disease killed the fruit crops and in 1930 the valley was abandoned. From 1930 to 1956, with the exception of the Union Oil Company workers who did not really penetrate the area of Indian habitation, few outsiders have settled. Within this number can be included some Jamaican Negroes and a scattering of Costa Ricans from the interior. The people of lower Chirripó have what might be termed a "marginal contact" with Jamaican Negroes and non-indigenous Costa Ricans in the valley of Zent which forms part of the Limón Plain, and in Moravia and Tuís, on the highway to Turrialba. Here Costa Ricans from the interior have extensive coffee, cattle, and lumber operations.

[131] The southern region differs from the Caribbean side. A horse can reach almost any house. There is less rainfall and more savanna land.
[871] Good schools are available and the people have easier access to non-indigenous groups.

Although there are some Costa Ricans from the Central Plateau, most of the non-Talamancan inhabitants are Chiricanos, a mixed Indian, white, and black element which entered this region from Panama during the past century either because of political persecution or as fugitives from justice. In recent years, a few Costa Ricans from the interior and various North Americans have settled near Ujarrás and China Kichá.

177 The difference in geography, climate, and
184 neighbors has, therefore, been responsible for
101 distinctions in beliefs and living habits between one area and the other. Attention will be called to these differences when necessary. Otherwise, the two geographical divisions of the Talamancans will be treated as one.

177 **Acculturation.** As can be imagined, there are

[87] Fernández, 1883, vol. III, fn. 10, pp. 334–39; 1886, vol. V, pp. 373–74.
[88] Thiel, 1927.
[89] Polakowsky, 1883.

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carrying a baby or small child is astride the hips held by a cotton cloth or *mastate* (*see* Bark Cloth) strip. One never sees a baby crawl and they are given anything they cry for. It is interesting to note that habits in connection with excretion are taught practically from birth. The child is taken out of the house and held up while he does his needs. He is not allowed to do so on a lap nor in the dwelling itself.

The family is very close. It is not unusual to see a mother put her arm around a son, or a father lie in a hammock with his small children beside him. Parents pay attention to personal details, such as wiping a child's nose or washing its face. There are not, however, regular meal hours. One eats when there is food and when one is hungry. The Pacific Cabécar copy the rules of the school and eat three times a day in their own homes.

Almost as soon as they can walk, both sexes are taught to swim and help to make fires, using the fire fan and blowing. Girls are taught to pull their skirts between their legs when sitting on the low benches or on the ground before the hearth. At the age of seven, they begin to clean the house, cut fire wood, and cook. The boys cut wood, fish, and hunt, using small arrows for training. When the adults are out in the fields or hunting, children up to ten years old stay at home to tend the fire and to work about the house. Parents also are responsible for teaching tribal customs, for example: the clans with which one can marry; tabus; the baptism of one's self with salt water when seeing the sea for the first time,[104] etc.

In Talamanca and Chirripó, there is no school and all lore is learned by word of mouth on rainy nights around the hearth. "Study" is restricted to those preparing to be medicine men (*see* The Medicine Man), who must undergo a severe apprenticeship, or in a less lengthy manner to those who want to have some connection with the handling of the dead (*see* Death). Games are limited and simple. Small children take pebbles or grass in their toes and try to place them in a straight line. Often they play with mud daubers' nests or similar objects connected with their environment. Boys play at marksmanship with a bow,

[104] Pittier, 1938, p. 20.

857 arrow, or blow gun. A favorite pasttime for
[524] both sexes is to tie a vine to a log and swing it, jumping as with a rope.

892 On the Pacific side, both sexes go to grange schools when they reach the age of seven and continue for from four to six grades, depending upon the location. Besides Spanish, the official language of Costa Rica, first year teaching is carried out in the mother tongue. Ball games, swings, and see-saws, sewing, cooking, and manual training form an important part of the program. Attention is also paid to hygienic customs. In Cabagra, reading and sewing
● [871] classes for adults have been started.

582 Marriage. The matrilineal clan, the dominant
[614] social organization of both these peoples (*see* Social Organization), controls marriage possibilities as one cannot form a union within a blood group related to one's mother. The con-
594 trol of the family falls to the mother if she is
562 alive. Even the men respect her and cases have been known where the mother has beaten male
595 members. It is also important to remember that four wives are permitted (*see* Myths: *Cacao*). This is a practise followed on both
[184] sides of the range although it is as yet unseen
[582] among the youth of the Pacific slope. As a rule, a man marries sisters. The first wife is always the head of the family and can rule the others.

584 Courtship is relatively simple. In Talamanca and Chirripó the custom, which has almost entirely disappeared, was for the man to go to a house where there was a girl-child and ask for her as a wife saying, however, that he would care for her as a daughter. Then he would cut the wood for cooking, fish, make *mastate*, in fact, do daily chores for the girl's mother until the child turned twelve or reached puberty. During this intermediary period, the girl would become accustomed to the man and would run to meet him on his visits to
[591] receive some little gift. When the time came, he took her to his parents' home. There they lived in the communal house, or, if his father had too many wives with offspring, he built a house apart but at the side of his parents' house.

In 1959, the man visits his prospective wife three times. He asks her parents' permission to marry and, particularly on the Pacific side, he

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764 are two ceremonies connected with death. The first takes place when the individual dies, and
[765] the second and most important is held about a year later and can be called a bone funeral as well as burial. During each there is a feast at which the remains of the deceased are present. It must be remembered that the basis
764 of society among the Talamancans is the matri-
614 lineal clan. The laws governing such an organization require strict adherence to one's blood group even after death. Each clan, therefore, has its own communal grave called in both languages a *pų* (*see* Funeral and Bone
764 Burial). According to the Bribri, the custom of a communal grave was started by the Singers (*see* The Singers) who were also responsible for the respect given the clan. They say that the *pų* are only about 200 years old. Among the Cabécar, they are not stone lined at the bottom and are covered by rough planks on top. The Bribri have a more elaborate design which includes a stone floor and a slanting wood covering which is left open at the front. It would be unpleasant to say the least to open a communal grave each time a member of the clan died. It would be worse when epidemics prevailed. The only solution then, if the society demands segregation on the basis of maternal blood, is to bury a person when there is no longer a trace of odoriferous material present, or, in other words, to bury clean bones. This is why the first step after death is to wrap the body in
[775] *bijagua* leaves, with, of course, the proper articles for the comfort of the spirit, and to place the package in the woods where it is well protected by briars and cut branches
765 from rapine birds and beasts. After a year, when all the flesh has disappeared, the leaf bundle is opened and rearranged by the proper authorities and a package of bones wrapped in cloth is deposited for permanent rest in the clan grave where there is no risk of sin against the existing social order (*see* Social Organization).

764 On the Pacific slope, where the school has
[777] undertaken an educational program to incorporate the Talamancans into the Costa
[871] Rican republic, cemeteries, sanctioned by the Ministry of Public Health and blessed by the Roman Catholic priest, have been started. A description of a Pacific burial will be given